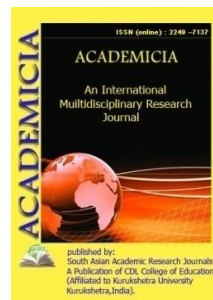




**ACADEMICIA**  
**An International**  
**Multidisciplinary**  
**Research Journal**  
 (Double Blind Refereed & Peer Reviewed Journal)



**DOI: 10.5958/2249-7137.2021.01322.7**

**STUDY OF THE MATERIAL AND CULTURAL LIFE OF THE  
 KARAKALPAK PEOPLE IN THE XIX-XX CENTURIES**

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**ABSTRACT**

*The article is devoted to scientific research of the culture and life of the Karakalpaks of the 19th and 20th century. And also, materials of military expeditions organized in the region in order to study the culture and life of the people. The most valuable information about the Karakalpaks, the nature of the region, history was captured by a member of the Russian expedition N.N. Karazin in his paintings "Chimbai Bazaar", "Amu Darya Barge Haulers" and others.*

**KEYWORDS:** *Material Culture, Spiritual Culture, Tradition, Customs, Arts, Everyday Life, Socio-Economic Life, Expedition.*

**INTRODUCTION**

The culture and life of the Karakalpak people of the 19th century, as well as of the earlier period - the period of its formation into a nationality, the stages of its historical development were reflected in the works of Russian researchers such as P.P. Ivanov, S.P. Tolstov, T.A. Zhdanko, N.A. Baskakov [1] and others. Studies of the culture and everyday life of the people require an integrated approach that considers the ethnic development of the Turkic peoples, the relationship between them and each other. In 1936, in the process of working on unregistered manuscripts of the Saltykov-Shedrin Library of Leningrad, P.P. Ivanov discovered the archive of the Khiva khans of the 19th century. And although the archive was seized back in 1873, immediately after the conquest of the Khiva Khanate, it was safely forgotten, they remembered about it in the 1930s. As a result of studying the archival documents discovered by P.P. "Archive of Khiva khans of the XIX century." Thanks to which new information is introduced into the scientific

circulation, land tenure among the Karakalpaks in the XIX century. Having carefully studied 12 documents (notebooks), information about the Karakalpaks and Kazakhs, P. Ivanov summarizes them in the section entitled "Karakalpaks and Kazakhs".

### **Main part**

After the conquest of the Khiva Khanate of Tsarist Russia in 1873, a number of expeditions were organized. As part of the Russian troops, a group of scientists was sent, whose main goal was to study the newly conquered lands. The group of scientists included A.V. Kaulbars, A.L. Kuhn, who collected information of an ethnographic and historical nature, M.N. Bogdanov, who was engaged in the zoological study of the region, I.I. Krause, who focused his research on the study of the flora of the region, etc. [2.112.116].

The materials collected by these authors were especially significant for their time, as they became the primary source for further research in the field of social and natural sciences. Thus, the works of A.V. Kaulbars and A.L. Kuna are valuable for the stored materials on the history and history of the culture of Central Asia.

As part of the Amudarya scientific expedition in 1874 under the leadership of N.G. The Stoletovs were visited by L. Sobolev, N. Karazin, Riza-Kuli Mirza, who collected not only ethnographic materials, but also statistical data [3.37]. Thanks to the work of the expedition, interesting information was collected about the culture and life of the Karakalpaks in the lower reaches of the Amu Darya. One of the members of the expedition, Nikolai Nikolayevich Karazin (1842-1908), summarizing the materials he collected during the expedition, publishes a number of works - essays, stories, novels dedicated to the population of this region, paintings and sketches. Pictures painted by N. Karazin illustrate the life of the Karakalpak fishermen of the 19th century, the Chimbay bazaar and other picturesque sketches, which are a valuable source in the study of the life of the Karakalpak people, their features, and customs. Created during the activities of the scientific expedition N.N. Karazin's picturesque pictures and sketches mainly illuminate the life of ordinary people - farmers, cattle breeders, fishermen on the banks of the Amu Darya [4.212-bet].

The most interesting in terms of ethnographic use under the names "Amudarya barge haulers", "Views of the Aral Sea", "Ustyurt", "Karakalpak dwelling", "AulNukus", "Ruins of the ancient Shylpyk mound", "Around the fire" [5]. These pictures allow you to see with your own eyes the life and ethnographic features of the Karakalpak people of that period.

Special studies devoted to the study of the material culture and life of the Karakalpak people of the 19th century were reflected in a number of works, including the work of the Doctor of Historical Sciences, Corresponding Member of the Academy of Sciences of Uzbekistan Ya.G .Gulamov, dedicated to the history of irrigation in Central Asia [6], M.V. Sazonova, considering the types of land tenure relations in the Khiva Khanate [7],

B.V. Andrianov, who studied the ethnic territory of the Karakalpaks [8], A.S. Morozova, who examined the domestic life and culture of the Karakalpaks until the beginning of the 20th century [9].

These works were performed using a large number of historical sources. The national liberation movements of the Karakalpaks against the Khiva Khan of the 18th-19th centuries, the analysis of

the socio-economic life of the Karakalpaks of that period, with the involvement of a wide range of sources, are covered in the monograph of Academician SK Kamalov [10].

The history of the development of Karakalpak literature up to the XX century was studied by the first doctor of philological sciences N. Daukaraev [11].

His work characterizes the development of Karakalpak literature, from oral folk art to the 20th century, covering all genres of Karakalpak literary criticism.

A study on the development of public education of the Karakalpaks of the 19th century, including the colonial period, was carried out by Zhumek Orynbaev, Doctor of Pedagogy [12].

His work reflected such issues as education in the *mekteb and madrasah*, the distinctive features of regional education from European and other. The research was carried out using a large number of archival materials and written sources. Features of culture, art, traditions and customs of the Karakalpak people are highlighted in the work of Doctor of Philology, Professor K.A. Ayimbetov [13]. His work contains rich information about the origins of the Karakalpak songwriting, the development of the art of *jirau*, the formation of the school of *jirau* and *bahksy*, and creative continuity in them.

The social life of the people until the XX century, documents on the types of land use, the tax policy of the Khiva Khanate, the structure of management of the Karakalpaks, *Beksand Beglerbegi*, data on the ruling elite who ruled the people, geographical names, names of tribal divisions and other historical sources are highlighted in the work of Amanbek Zhalilov [14].

His research is a valuable source for studying the socio-economic life of the Karakalpaks in the 19th - early 20th centuries. Kh. Esbergenov carried out an ethnographic study of the Karakalpak people [15].

The ethnographer's work contains information about family rituals, religious beliefs, and the life of the Karakalpaks. His works are of great importance in the study of the national Karakalpak people. The decorative and applied art of the Karakalpaks, in particular, woodcarving, is devoted to the work of I.V. Savitsky "Folk applied art of the Karakalpaks". T. Adambaeva focused her interest on the study of the Karakalpak zhyraw. She carried out a separate study on the work of Musa baksa. The work of the classic of Karakalpak literature as a historical source was studied by Professor M. Tleumuratov (Berdakh's works as a historical source). These works became a significant contribution to the study of the culture and art of the Karakalpak people. In the second half of the 20th century, Russian researchers published a number of works analyzing a clearly delineated chronological period. Here it is appropriate to point out the work of Doctor of Historical Sciences Rzambet Kosbergenov, which highlights the culture and life of the Karakalpaks of the colonial period - the last quarter of the 19th century. Socio-economic life, relationships with neighboring peoples, construction of dwellings, household utensils and clothes, types of crafts, education, arts and folklore have received extensive coverage in the pages of work [16].

Since the middle of the 19th century, the territories inhabited by the Karakalpaks have become an object of interest for European and Russian travelers and artists. Karakalpak lands were visited by T.G. Shevchenko, A. Alikhanov-Avarsky, N.N. Karazin. As part of a Russian scientific expedition, they visited the Aral Sea, part of the distance (from Kuskhana to Turtkul)

traveled by steamer, part of the caravan route. Drawings made during the expedition "Sarykol fishermen", "Amudarya barge haulers", "Chimbay bazaar", "AulNukus", "Pilot between Nukus and Khojeili", "Shylpyk" and others were published in the pages of magazines.

**Results:** Thus, studies reflecting the history of the Karakalpak people of the 19th century, based on the tasks solved thanks to them, can be divided into the following stages:

First: The emergence of archival memoirs and art paintings as a result of Russian scientific and military expeditions.

Second: The emergence of new sources related to the study of taxation policy and land-water relations

Third: Preparation of scientific papers covering the material and spiritual culture of the Karakalpak people, their customs and traditions.

## CONCLUSION

An analysis of scientific works covering the history of the Karakalpak people of the 19th century allows us to conclude that the influence of Soviet ideology prevails in them. So, for example, when describing the history of the peoples of Central Asia, events are presented in such a way as if they, of their own free will, joined Russia, and were not conquered. The indigenous population is presented as completely illiterate, not taking into account the existence of the local education. The coverage of independence movements is not fully covered. All this gives grounds to say that at the present time, after liberation from the political chains of the imperial system, the history of our people should be assessed from the standpoint of national ideology, from the standpoint of modern history.

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